/362 cont./

121 15. Thus M. Leenhardt: Ibid., p. 243, who, although starting from another experience, arrives at the same conclusion.

It is part of the human function that is commonly designated by the term "understanding". It presupposes neither a specific mentality nor a strictly traditional social framework. As long as there are /363/ problems that knowledge will not solve, and there will always be such, myth will make its appearance beside them.

Examples abound. We find them in the dialogues of Plato, wherever Socrates, the analyst without equal, seeks to grasp entities inaccessible to the logos. (16)

16. P. M. Schuhl: La fabulation platonicienne, passim.

We find them in "technicized" societies where science and technology advance side by side with social, political, governmental, historical myths promising to render life paradisical, side by side with miraculous therapies, with astrologers and fortune-tellers, spiritualism and Christian Science.

The marriage of rational thinking and myth is characteristic of man and will disappear only with him.

The Sarakatsani, profiting both from rational thinking and mythical thinking, is, in the final analysis, simply obeying the make-up of the human mind.

EDUCATION

86 The term "education" is taken here to mean communication and transmission of knowledge and of myth, the complement of knowledge. Now, as we know, it is direct and daily personal contact of youth with their elders (brothers, parents, grandparents) which ensures the transmission of knowledge during, and in connection with, common work, discussions, narratives, festivals, etc. (17)

86 /363 cont./

17. See pp. 144, 146, 162, 163, 167, 169-170, 236, 237-243. We shall also return to this on p. 430.

871 212 [554] [875] [562] We also know that the Sarakatsani are in general illiterate, that the Tséligas and a few individuals are somewhat able to read, write and do simple arithmetic, thanks to the rudiments of instruction, given to boys--never to girls--by the teacher who is summoned to spend a few weeks in the konakia.

871 212 233 596 494 [461] But there is still another fact which deserves to be discussed in particular and which shows that the Sarakatsani are aware of the usefulness "of letters" not, of course, with a view to acquiring any learning, but for the practical aim of being able to control accountability within the Tséligato and not be duped by the possible bad faith of the Tséligas. During long hours when the animals are in pasture, when all is /364/ calm and the shepherds can watch their flocks from a distance, those who are "educated" teach the others the alphabet or arithmetic, carving the letters or the figures on tree trunks or on thin pieces of wood with their knives, from which they are never separated. The Sarakatsani speak proudly of this "open air" school which enables them, should the occasion arise, effectively to check on accountability within the Tséligato. However, it is understandable that this instruction is inadequate. And our herders have never left behind written monuments--save perhaps some letters or contracts about the location of pastures. That is why the investigator who studies their lives cannot hope to discover and be aided in his effort by texts reflecting their lives and written by themselves.

/365/

CHAPTER IV

53 ## ART AMONG THE SARAKATSANI

The art of the Sarakatsani, like all art called "folk," is apparently naive, but in reality full of meaning. For, although in-